

THE DIVINE SCIENCE WEEKLY

PUBLISHED BY THE COLORADO COLLEGE OF DIVINE SCIENCE
1819 EAST FOURTEENTH AVENUE, DENVER

Entered as Second-class Matter January 23, 1919, at the Postoffice at Denver, Colorado, under the Act of March 3, 1879

Vol. V

SEPTEMBER 29, 1923

Number 32

Life's Prizes

By NONA L. BROOKS.

LIFE'S PRIZES! What are they? A question as to what life's prizes are, put to our fellow men would bring varied answers. The old habit of thought turns to things, when the word, prizes, is spoken. Many people think of money as a prize; others covet position. Young people are ambitious for the best education the time affords. All this is laudable. Men are desirous of building up a prosperous business. They feel that a business built up marks them as successful people in the world, as well as supplying them and their families with the best things.

If upon reaching home today I should find that a million dollars had been left to me, I should be thrilled, yes indeed. But I hope there would be something more in the process of my thinking than the immediate reaction of satisfaction for the things that would be mine. I trust that I should not think of the money as the prize, but that my gratitude would be for the opportunities to serve. Money is a gift.

The Infinite possesses all good things. The universe is a treasure house of riches. The external is an evidence, the outward symbol of something bigger, the thing of lasting value. The Law knows what is best for me.

How wonderful is the outer accomplishment! Think of the great things that have been done in the world. Inventions, discoveries, great movements for the uplift of mankind started; the history of the race is illumined with great deeds done. Accomplishment is one of life's prizes, if the motive behind it is right. We look upon life's real prizes, only when we turn within. Is it the college diploma that is the prize? Or is it the qualities of character that have made the attainment possible? Is the prosperous business the prize, or are the characteristics of the man who wins, the prize? The prize without doubt is the inner attainment.

The following are the gifts of God: energy, persistence, patience, integrity, insight, love, generosity, joy. The world is valuing outer possessions, while the inner attainment is the real prize.

Whatever we are doing is evidence of the working of the Law. There are certain reasons for our being in the place that we are. There are laws that prevail, and qualities which are the gifts of God. Successful business men whose success is based on integrity, are doing a big work; and this is true of all that are living to their best in the sphere of their activity.

The gift of energy should be treasured. Energy

rightly directed is Divinity Itself. True energy is the best and highest activity. Persistence is a mighty motivating power. The persistent exercising of the gifts that God endows us with is one of the ways to success. God is most persistent! The Presence is universal activity; creation never stops. God never lets go. Patience is a strong trait. How infinitely loving God is. The Father waits through ages for men to do what is true and right. The Great Loving Heart of the universe is infinitely patient. Back of all true greatness is integrity. Most business men are practicing it. They are co-operating with an inner ideal of rightness in certain lines if not in all. If we could apply the scales, the integrity side would outweigh the other, I know. Is this not true of our daily living? Let us remember, though, that to the degree that we practice integrity, to that degree do we enter into Divine Consciousness. Insight is deeply worthwhile. It means understanding and participation in the lives of our fellow men, as well as a sharing in the joys that the Father offers in all the beauties of living. Love binds the world together into a vital whole. As conscious unity, it is the foundation of true living. Generosity means that we are constantly including more and more of love in our lives. We are giving of ourselves, because we believe in wholeness. Joy is the realization of the glory that is ours as children of an Infinite Parent. The joy of living is in the exercising of our Divine Gifts at all times and in all places.

How, then, shall we test life's prizes? There are two tests. How long will this attainment last? This is the first great test. Our business is in the external; world processes sweep it away. Or we are translated into another realm; the business stays here. Hence we see that the business itself is not the supreme prize. It is not the thing to work for most. Let us use all that we have toward building the work or the business in a balanced way. Let us direct our best to the work in hand. Often I hear that we are thought more of since we have built this beautiful new church home; but I turn in thought to the days when we were in the little old church, and think of the great gifts that were being developed there. The building is not the big thing, nor is the curriculum of the College, but the inner something that lasts is the supreme prize—that which is eternal. Attainments are incidents along the way.

No one can be alert, strong, true, and not be successful. The true prize is eternal. Do as Jesus did. "Seek ye first the kingdom of God."

The flower in all its beauty comes for the day; but the Life Principle back of the blossom, the

Creative Plan—these are eternal. We cannot rightly base our attention on the things that come and go, and be powerful. Always come back in your choices to this thought, "How long will it last?" This is the true test. If your choice leads to that which will last for eternity, signs will follow. You will express with satisfaction, for the Law is perfect. Keep the gifts in their places. There is the temporary expression of Love, as we see it in the beauty of the flower, and there is the Life expression which is eternal.

The second test of the value of the prize is equally meaningful. How will it enrich the life? These two tests are very close together. Just suppose that every one in making a decision, asks himself, "How will this choice enrich within?", remembering that the race depends upon the individual for progression. "No one lives to himself alone." The big thing is the development of love—the love that takes humanity into its consciousness, and God into companionship. This is the true enrichment. The world becomes more beautiful in proportion as we love. When we love, we come into an understanding of the process of nature. Love unites us with everything—the storm and the calm.

True enrichment is in consciousness. There are no riches like the joys of the mind. There is no satisfaction as deep as that which arises from the realization of the unity of life.

Integrity is the foundational ideal in living. Love is unity with all life. He who is truly alive, comes to perceive a new value in the real things. He sees that he has been seeking Truth. Integrity teaches us that we must put all else aside if we would find Truth. The voice of Truth is ever speaking through the individual who says, "I want to put into life the biggest and the best." Man attains to his highest and his best through fulfilling his duty to the race in always choosing the Bigger Thing.

TO A ROSE

When from the dark, warm earth a rose bush grows,
I like to think that from the first, it knows
Just why it came to be-ing: that the flame
Of joy that burst the tiny seed, and came
With sure intent, up through the earth to light,
Held in its pulse, the secret of its might;
That breathing in God's air, it had the power
To consummate its passion in a flower.

Plants are so still! Their whole attention bent
Upon the wondrous alchemy of their intent;
Their whole existence, one long joyous prayer,
No wonder they achieve! and from the air
Evolve such fragrance, such alluring graces,
Such loveliness of coloring in their upturned faces,
That man—who has not their unconscious art
Of silent worship, marvels in his heart.

No wonder, too, that when we wish to send
A message of our love to some dear friend,
We know, however much we talked, 'twould not
convey

What one rose tells them in its silent way.

Gwen Tipton Thompson,

In "The Constructive Psychology
Association Bulletin."

The business man has an offer. What enters into his decision? Is it money first and last? "A man must make his living," I hear you say. This is true, but this necessity does not force him to put away the Greater for the less.

When one leaves after hearing Mr. Arthur Nash speak on the Golden Rule in business, he feels that he has been baptised. This man with a vision took over a little run-down business—a failure. He had worked out into the bigger Love. His study of "The Sermon on the Mount" had carried him on in consecration of thought. He saw the Principle of Jesus' teaching. What about the other fellow? Am I doing what I would want him to do to me?

Mr. Nash entered the shop he had taken over with these words in his ears. What did he see? Drudges working for such a pittance that they had lost respect for themselves. Mr. Nash decided to raise the wages notwithstanding the financial condition that prevailed. "If we fail, all right." Such was his decision. He even believed in failure. His was the old vision, "If failure comes, I must be true." Every one in the establishment was unhappy. Four dollars a week was the average wage. He called the employees together, and told them that the whole plant was to be run on a different basis. His first business move was to raise the salaries three hundred per cent. He found the reaction in the self respect of the employees wonderful. Has Mr. Nash failed? His success has been marvelous. His is the largest plant of its kind in the United States today. His difficulty is not to become a very rich man; he is taking this to heart.

How true it is that he who loseth his personal gain for Truth's sake, for Principle, shall find true success. The greatest of all life's prizes is Life itself. He who approaches life in the Consciousness of Love finds its meaning. He that loses his life shall find Life.

GOOD WORDS

Your paper, "*The Divine Science Weekly*" just came to me through a friend. I am very much pleased with it, indeed, and am drinking in every word. It appeals to me, and I will do all I can to spread your literature.

I do wish that I could fully express to you my gratitude for the Divine Science Literature. Nothing has ever been so completely satisfying. I was so glad to find so much about the teachings of Divine Science in the last *Weekly*. I am beginning to see the Light, and my health is improving.

The Weekly and Daily Studies have been a great help to me in all my work in the study and practice of Divine Science. During the months of July and August, I went over the different Weeklies, and I found that I had a Gold Mine, and Knew it not. I pray that the Spirit of Truth may enlighten every soul to see the value, and appreciate the blessing the Father is bestowing upon us, through your work in *The Divine Science Weekly* and *The Daily Studies*.

"Can there be more than Presence? Can there ever be less?"—*Warnack.*

A Series of Lessons in Divine Science

BY EDITH LAVER.

LESSON IV.

"I AND MY FATHER ARE ONE."

When Auguste Rodin (as David before him) *had it in his mind* to produce something, and visioned in a piece of uncut marble the representation of a virile human being, he did well to call his sculptured man *The Thinker*, for the words man and mind can be traced to the same root.

In this connection there is to be found an interesting statement. "But that primitive men should think of themselves as 'thinkers' is quite incredible: that is a comparatively modern conception." And I have quoted it merely for the sake of stressing one point. It is this: we are not spending our time and effort in this course in the consideration of what man *of himself* thinks or has thought about himself. This is not our object, for it is just such thinking that is at the bottom of all the confusion and discontent in the world today. What we are interested in, and most vitally so, is learning what God thinks of man, and we learn this only as we identify our thinking with His. Jesus understood thoroughly man's relation to God; he was fully cognizant of man's Source, his Nature, and his Destiny, and he spent his life in giving what he knew to the world.

If we have followed the successive steps leading the way up to this point and were properly convinced in our last lesson that Mind is the only Source and that all form is God in Expression, it is logical to conclude that man shares this distinction with the rest of Creation. Even primitive man was a potential thinker in God-Mind, and man becomes a power as he *wills* to think with God. It is in these two respects that man is God's highest expression: that of his being the thinking part of the Universe and of his having been given the right to choose God's way or his own. Jesus chose God's way, and it was Jesus who said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." And these words are also his: "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." *None of self and all of Thee* was Jesus' way of attaining the Kingdom; identification with God: realization of his Oneness with the Father.

According to the Law of Expression, Like begets like. "That which is born of Spirit is spirit." John 3: 6. My Father is Perfection, therefore I am potentially all that my Source is. I, as a son, am the rightful inheritor of all that the Father has. It is for me to recognize this fact and to claim my inheritance. God is by nature Wisdom, Love, Knowledge, Understanding, Power, Life, Joy, Peace, Purity, Health, Supply. So am I. No belief or opinion to the contrary can in the slightest degree change the truth of this.

The same great man who carved *The Thinker*, in his exquisite appreciation of *Venus*, says to her, "Admiration is not spent as a marble wears away. To the poets, to the seekers, to the quiet artists, in the heart of the city's tumult, you give long moments

of refuge. Mutilated, you remain entire to their eyes. . . . You are made only of truth; and it is of truth alone that your omnipotence is born. There is nothing strong, there is nothing beautiful outside of the truth." And man! Mutilated? Only as he has chosen to appear less than the perfection that in reality he is. He too is made of truth, and he too remains entire in the sight of a loving Father.

If I wilfully choose my own way, I shall in all probability encounter some most unpleasant experiences. Adam and Eve did that. So did the Prodigal Son. And they all got into trouble. However, and happily, the way back to the Kingdom of Heaven is never closed to any one who wishes to make the return trip. And the plain truth of the matter is that it is God's intention that man shall make it if it takes him a million years to decide to do it. This is not an arbitrary decree. Rather is it a glorious promise, for God knows that His children can never find happiness except in the consciousness of His Presence.

But how, some one may ask, does one identify himself with God? Are we not all separate and distinct individuals? We are, in so far as we are individualized centers of God-Life, but we are not to forget that we all share the same Mind, nor that "it is love that makes the world go 'round." The secret of the whole thing lies in the quality of one's thinking. Thoughts of love, health, purity, life, and power *unite*; whereas thoughts that are contrary to Divine Nature, such as those of hate, sickness, impurity, death, and weakness *separate*. Right thinking expresses itself in right doing, and the results are always right. Separation is not a Divine Science word. It enjoys about the same amount of popularity with Truth seekers as does the word fear, and the reason for this is that both of them are law-breakers. The Law is Love—Conscious Unity. Naturally no one fears anything good, so that when we fear, we fear something that is separating us from God. And we can only love God. Which proves, doesn't it, that since God is all there is, there is nothing to fear—only shadows, with no reality. And what a waste of time to keep on fearing—nothing! Yet this is exactly what the race has been and is doing. You and I as individuals have been carrying around with us the accumulation of the fears of all time, and with this excess baggage we can never expect to identify with God. And how shall we get rid of it? A good way to begin is to deny its very existence. *Deny all fear.*

Life is a going-on process; no one stands still, and no one goes back. When we seem to go back, there is usually some lesson learned in the experience that in the long-run is really helpful in the going-on. This is God's plan: that man shall unfold into fuller and fuller consciousness of the Presence of God until at last he shall have reached that supreme realization that was Jesus', "I and my Father are One."

Healing Department

AS A MAN THINKETH IN HIS HEART, SO IS HE.

LIKE PRODUCES LIKE

This is an infallible law or principle, applicable in the spiritual as well as in the material or natural world.

We only know that a law is true by testing it out. A certain principle of mathematics is before us. What do we do? We work it out and prove it.

Let us apply the law, "Like produces like," in the natural world. A farmer wants to plant wheat. So he plants wheat, knowing without a doubt, that he will get wheat, and not corn. So without any concern as to results, he expects wheat and he gets it. "Like produces like."

Let us turn to spiritual things, remembering that "like produces like."

A man thinks sick, or inharmonious, or lack thoughts. These are the seed thoughts planted in the garden of his mind.

"Whatsoever a man soweth, that shall he also reap." No more can he expect health, prosperity and harmony, to be the harvest of such seeds, than can the farmer expect to get corn from wheat seeds.

What shall the harvest be?

Watch the seeds you are planting?

By our use or misuse of the law we realize accordingly.

"As a man thinketh in his heart, so does he experience in the outer."

If results in the outer are not satisfactory ask yourself: "How am I thinking?"

Is this thought true to the Omnipresence?

Since I am the positive, divine Thinker of my own thoughts, I choose to think health, prosperity and harmonious thoughts.

The faithful, continuous practice of (God) thoughts will cause the outer to fall in line with the seed thoughts planted.

Know first what you desire.

Recognize that desire by right thinking and speaking. Be true.

Act as if it were true.

Expect a harvest of good.

"Whatsoever a man seweth (in his thinking) that shall he reap, sometime, somewhere."

TREATMENT FOR SUCCESS

In God there is no failure.

All of God's work is done according to law and order, after a perfect plan.

Think with God, and avenues open where your talent finds its market of exchange.

Father, we thank Thee that this is so.

TREATMENT FOR WORLD PEACE

Father, Thou dost hold the world in Thy hand, and Thou art peace and harmony. All the peoples of the earth are thy children, formed of Thine Own Substance, made in Thine Own Image and Likeness, hence, like Thee, they are peace and harmony in nature. Love, Thy Love, now dissolves all discord, and we rest, at peace.

Father, we thank Thee.

TESTIMONIALS

We were asked to give treatments to a young married woman who had seemingly lost her mental balance, and at times was in a raving condition. After three weeks treatment word came that we might discontinue the treatments, for she had entirely recovered and all were very grateful for God's great goodness.

I wrote to your Healing Department in regard to my teeth. Since writing the pain has left me entirely.

I can report that I am doing finely. I see that in reality this condition is nothing. I want to thank God and all of you workers for helping me. May this work of God be carried farther. I praise God for the wonderful work of your Healing Department.

I scarcely dare tell you all the good your continued help did me this spring, because these things of the Spirit need silent fostering, not telling. Only now am I reaping the real fruits. I thank and bless you all.

This department is not organized with the thought of charity, but with the recognition that it is meeting a great need of those at a distance. In sending a good-will offering in return for benefits received, we ask that those who are abundantly supplied financially will feel it a privilege to give generously, and in this way help sustain this work, so it can carry the many who can give but little. Whatever your offering may be, send it with your individual blessing which will assure the return in both healing and supply.

All correspondence will receive a personal reply. Be explicit in stating your case and know that all communications will be held in strictest confidence.

Address: Healing Department, Colorado College of Divine Science, 1250 Ogden St., Denver, Colorado

The Divine Science Weekly

Published and copyrighted by The Colorado College of Divine Science, 1819 East Fourteenth Avenue, Denver, Colorado, Nona L. Brooks, President.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized March 14, 1919.

M. RENWICK LORIMER } Editors
MIRIAM MITCHELL }

Yearly subscriptions two dollars. Single copy ten cents.
Foreign subscriptions two dollars and fifty cents.

IN GOD WE TRUST

Conscious Unity

Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Realization or Conscious Unity with the Source of Being should be, and in Reality is, the chief aim of man,—for this is Life Eternal.

In this statement of Jesus' we have the story of the evolution of man. We come "forth from the Father." We do the coming forth. In Truth, in Reality, we are always in God. It is only in seeming that we come forth, apart. Jesus understood this perfectly, for he said: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Jn. 17:5. For a time, which time is measured by experience rather than by days, we "come into the world." We place ourselves under the bondage of world-beliefs and opinions. Presently a glimmer of Truth is perceived by us, and as we use this Truth in meeting and overcoming our problems, living each day according to the highest that we know, our revelation of Truth becomes fuller and fuller until we are enabled to overcome the world, as Jesus did. We have his assurance that this can be done.—"Be of good cheer. I have overcome the world." Jn. 16:33. Then it is that we "leave the world (world-beliefs and opinions) and go to the Father," for we have become Consciously One with the Source of All, and we see not only our Eternal Oneness but the Eternal Oneness of all God-Creation. Thus we go on and on, from unfoldment to unfoldment, earnestly living, quietly resting, calmly trusting in the Perfect Law of Love.

Dear people, there is work to be done. God needs every one of us. Let us go forth resolved to do our work to the very best of our ability, trusting to Divine Intelligence, Divine Love to lead us. Let us remember that only as we do well the common-place task close at hand, do we prove ourselves worthy of opportunity for greater service. The ground whereon we stand is holy ground, whether it be in the home, in the school, or in the business world, and just so surely as we fulfill the Father's mission here in this place, so surely will His Wisdom unfold us into fuller service. Let us remember that anything which leads to the true comfort and happiness of our fellow-man is service to God. We have found our True Being, there is no longer an excuse for idle

thoughts, idle words, idle deeds. Let us recognize the urgency for true thoughts, true words, true deeds. We have our place to fill in God's Great Plan.

"Within the chamber of the Most High,
I ask the question, what am I?
And out of the stillness comes reply:
What is God? The same thou art;
He the whole, and thou the part."

—Edna M. Patterson.

International New Thought Alliance

Plans are being perfected by which the Executive Board of the I. N. T. A. will hold a number of meetings during the coming year. Indefinitely the plans are to hold these meetings in various cities, perhaps as follows: St. Louis in November; a southern city in January, Memphis or Nashville; Cleveland in March; and Denver in May. This arrangement will allow for some big public meetings in these cities. The meetings will probably be held the second week in the month mentioned. Centers in cities en route for the different Board members should arrange with them for special lectures. Centers may secure complete information by writing Headquarters.

The first Sunday in November is set aside as the semi-annual Alliance Day. We request and expect that the centers all over the country will remember the Alliance work on this day. Arrange a program setting forth the work which the Alliance is doing. If you desire any special help on this program or a personal letter from the President, let us know and we will be glad to assist in any way. We will send you copies of the Declaration of Principles for distribution or to use as Responsive Readings, also membership blanks. Let us know how many you can use. There should be a part at least of the offerings and many new memberships sent in from such a meeting. Let it be a union meeting of all the centers in the city, if possible, with outside speakers. It is through the enthusiasm created at such meetings, that the work of the Alliance is made known to the world at large. Remember that the Alliance in addition to the carrying forward of the work of healing is this year especially emphasizing the Golden Rule and its results of industrial and international peace.

Join the Alliance. One dollar makes you a member and entitles you to a Bulletin each month for a year, besides enrollment in the Spiritual Radio Prosperity Service. The I. N. T. A. Pin in either safety clasp pin or lapel button style may be had for \$1.00 extra.

GARNETT JANUARY,
Executive Secretary.

Headquarters, 311-312 Ouray Bldg., Washington, D. C.

Bits of Pasture

By J. R. MILLER.

"Make the minutes beautiful and the hours and days will be radiant."

"It is worth while to make friends if they are worthy. It costs to do it. We can have friends only by giving our life for them and to them. Selfishness never wins a friend. We can make them love us only by truly loving them."

A Background for the Study of the Bible .

KEY-NOTE: ASCENDING REVELATION.

RUTH.

LESSON XXI.

The *Book of Ruth* is anonymous. It is idyllic in character; its author describes pastoral life among the Hebrews of that time, when peace and order reigned, when old customs were kept up, and carefully observed. The *Book* dates back to the days when the Judges ruled Israel. It carries the descent from Boaz to David; and it illustrates the marriage laws of the Israelites at that time.

Instead of war, of material strife, of political struggle, we have great harvest festivals, ceremonial transfers of land, and the strange process by which an extinct family might be restored to the genealogies of Israel.

The characters in the story are: Elimelech, his wife, Naomi, and their two sons, Mahlon and Chilion, also Boaz, a kinsman of Elimelech. All of them were Ephrathites of Beth-lehem-judah. There were also Ruth and Orpah, the Moabitish women. The story centers around Ruth who is the heroine and for whom the Book was named.

Elimelech and his family, having left their own country, because of a famine, had gone to live in the land of Moab where they remained ten years. During this period Elimelech died. Of the two sons, Mahlon married Ruth and Chilion married Orpah. Later the two sons died leaving Naomi alone with her two daughters-in-law.

Naomi decides to leave Moab and to return to her native country. She advises her daughters-in-law to remain in Moab, and remarry there, for she knows that bitter feeling exists between the two countries. Her sons had sinned against the Hebrew law by marrying the Moabitish women. She, also, knows that they would not be so well treated in Judea as they would in their own land. Sacrificing her love for her two daughters-in-law, Naomi says to them, "Go, return each of you to her mother's house: The Lord deal kindly with you, as ye have dealt with the dead and with me. The Lord grant you that ye may find rest, each of you in the house of her husband." (Ruth I: 8-9.)

Ruth and Orpah answer: "Surely we will return with thee unto thy people." But Naomi is constant in her request that they depart into their own land. Orpah complies with her mother-in-law's wishes, but Ruth could not be prevailed upon to leave Naomi, replying in words that have made her stand through all the centuries as an example of faithfulness to the one she loved, and the one who had taught her to know the One God. Her answer to Naomi was: "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

In the first part of the story, Ruth makes a decided choice, that of casting her lot with Naomi. More than affection for Naomi entered into her choice. She knew and loved Naomi; she knew and loved Naomi's God. There is no doubt that Naomi had often taught Ruth that the God of the Israelites

was the only true God—the One who made heaven and earth, and that all other gods were idols, the works of men. Naomi came to Ruth with the faith of Israel and her prayer to the God of Israel.

Ruth listens to Naomi's words of warning. Hardships, persecutions, and privations awaited them; she would be going among people who did not take kindly to foreigners, and who treated them as aliens. Naomi tells Ruth that while she would be a comfort to her mother-in-law, she would in all probabilities interfere with her own good. Ruth remains steadfast: "Intreat me not to leave thee."

This Gentile woman chose to step across the boundaries of limitation and to put her future into the hands of love. Such love never faileth; it is reinforced by the Divine. Her taking of the Hebrew vow, "Jehovah do so to me, and more also, if aught but death part thee and me," shows how entirely Ruth had adopted Naomi's religion. The choice was not an easy one when we understand that one of the strongest prevailing customs was that young widows should not remain unmarried. "We must remember that in the East of antiquity, as in many Eastern lands to this day, the position of an unmarried woman, whether a maid or a widow, was a very unhappy one. Only in the house of a husband could a woman be sure of respect and protection."

In making this choice Ruth had detached herself from her old ties, old associations, sympathies, and friendships. Is it not true today that it may be just these things that are keeping some of us from making the right choice, and from saying, "Master I will follow thee whithersoever thou goest?" Ruth gave herself wholly to the people of her choice, with no thought of retrieving, when she says, "There will I be buried." The ancients were devoted to the sepulchres of their fathers. Her offer to be buried with Naomi's family was to recognize kinship with them. Ruth's devotion to her chosen people was to remain steadfast through life and into death.

The second part of the story tells of the return of Naomi to Bethlehem accompanied by her daughter-in-law, Ruth, of Ruth's meeting with Boaz in the harvest field, the redeeming of the land and the marriage of Ruth and Boaz, the birth of Obed, and the reestablishment of Elimelech's family.

Bethlehem of Judah is situated about six miles southwest of Jerusalem on a ridge which rises to a height of 2,550 feet above the level of the sea, and falls away in terraced slopes on all sides, the descent to the north and east being very steep. Bethlehem is the "House of Bread," as its name implies, and the way to reach the city is still through fields of barley, in April, as it was in the days of Boaz. A quarter of a mile below the town, on the slope of the hill, the traditional site of the threshing floor of the great Hebrew farmer is pointed out to the present day visitor; and its authenticity is exceedingly probable, for it is just in the place where the Bible narrative prepares you to look for it. It is here that Boaz meets Ruth.

Probably there is nothing that links the generations of the past with those of the present more closely than the activities of the harvest. Social customs are varied, but when one considers the operations of the harvest, in almost any land, or any age, he seems to stand on familiar ground. Jesus' parables of the cornfield could almost be given by him today as they were at that time. The harvest field seems to be a common ground for all civilized races in all generations.

The relationship of Boaz with his reapers, the Bible story shows us was not commercial but patriarchal. He was interested in their doings; and they were kindly affectionate toward him, as is shown in his courteous salutations when he enters the harvest field, "The Lord be with you," and their reply, "The Lord bless thee."

Ruth offers to "go to the field and glean among the ears of corn." "And she went, and came, and gleaned in the field after the reapers; and her hap was to light on a part of the field belonging unto Boaz, who was of the family of Elimelech."

Boaz coming into the field observes Ruth and inquires, "Whose damsel is this?" The servant tells him she is the Moabitish damsel who has returned with Naomi. He praises her for the care she has taken of Naomi and invites her to share the meal of the reapers, to dip her "morsel in the vinegar and eat of the parched corn."

Boaz sends Ruth home with a present for her mother-in-law, while he takes the necessary steps to call upon the nearer kinsman to exercise or refuse to exercise his right. "And Juda said unto Onan, 'Go, in unto thy wife and marry her, and raise up seed to thy brother.'" Gen. 38:8. The steps Boaz takes are to redeem Elimelech's patrimony, which poverty compelled Naomi to sell. Boaz summons the nearest kinsman to Elimelech to the gate with ten elders of the city as witnesses, to buy or redeem Elimelech's portion. The kinsman refuses to do this, because it involves his taking Ruth, the Moabitish woman as a wife. Therefore he passes on his rights to Boaz, by drawing off his shoe and giving it to Boaz. This was a testimony in Israel. The people in the gate were called upon, as well as the elders, to bear witness to the transaction, and invoked the blessing of God upon Boaz and Ruth. Ruth 4:1-12.

The gate in the Eastern cities, is now, and has been, from time immemorial, the place of concourse, where the people come together to hear the news, to dispense justice, or to do anything else pertaining to the common welfare. In this way Boaz and Ruth are married. Their first-born is called Obed, who was the father of Jesse, who was the father of David. (Ruth 4:21-28; Matt. 1:5-6.)

"As a fragment of early literary work *The Book of Ruth* stands alone; it is certainly a curious unexpected find in the annals of Israel. Take it as we may, it remains unimproved and unexplained, a gem of literature so rare as to be priceless. The very genius of simple narration is in the Hebrew tale.

"The Book has an office in the Bible not unlike that which God has given to the flowers in the world of nature; it softens; it sweetens; it soothes.

—Armstrong Black.

"We know that we exist," says Goethe, "when we recognize ourselves in others." Nay, we do not fairly know of our existence till we recognize ourselves in God."

"Let us look forward and believe in men. Let us believe that every power of man put forth to its best activity must ultimately lead to the large consummation of the complete life to all the sons of men."

GRADUATES REGISTERED BY THE COLORADO COLLEGE OF DIVINE SCIENCE.

- BROOKS, THE REV. NONA L., D.S.D., 864 Clarkson St., Denver, President The Colorado College Divine Science. Minister First Divine Science Church of Denver.
- BAUM, MRS. C. L., D.S.D., 1439 Gilpin St., Denver. Teacher.
- BROMFIELD, THE REV. JESSIE D., D.S.B., 29 Surfline Place, Long Beach, Calif.
- CARTER, MISS E. J., D.S.B., 21a Longridge Road, London, S. W. 5, England.
- CHESTER, THE REV. ELIAZBETH M., D.S.B., 307 Commercial Club, Nashville, Tenn.
- DAVIS, THE REV. LILLIAN MORTON, D.S.B., 925 Clinton St., Philadelphia, Pa. Teacher and Practitioner.
- DOESERICH, THE REV. JOHN, D.S.D., McCullough Bldg., Davenport, Iowa. Minister.
- DOWNY, MRS. EVA M., D.S.D., 1475 Humboldt St., Denver. Teacher and Practitioner.
- EDWARDS, MRS. ALICE SEELY, D.S.B., 678 Grant St., Denver. Practitioner.
- FAY, MRS. ADA B., D.S.D., 1018 S. York St., Denver. Teacher.
- GALER, AGNES J., D.S.B., Wilmot Apt., 229 First Ave. N., Seattle, Wash.
- GREENBAUM, THE REV. LEON, D.S.D., 1721 South Union Ave., Los Angeles, Calif. Teacher and Practitioner.
- HANSON, MRS. HATTIE, D.S.B., 1774 Humboldt St., Denver. Practitioner.
- KETNER, MRS. M. M. P., D.S.B., 2817 Kearney St., Denver. Practitioner.
- KING, THE REV. ETHELYN B., D.S.B., 1313 N. Hudson St., Oklahoma City, Okla. Minister.
- LAWSON, AGNES M., D.S.B., 222 W. 72nd St., New York, N. Y.
- MOONEY, MRS. MINNIE B., D.S.B., 1647 Gilpin St., Denver. Practitioner.
- MOSS, MRS. JESSIE T., D.S.B., 1343 University Boulevard, Denver. Teacher.
- MUNZ, MRS. CARRIE F., D.S.B., 1424 E. 21st Ave., Denver. Teacher and Practitioner.
- PALMER, MRS. ANNA L., D.S.D., 1250 Ogden St., Denver. Teacher and Practitioner.
- PRESTON, THE REV. JOSEPHINE S., D.S.D., 3820 Falcon St., San Diego, Calif. Teacher and Practitioner.
- READ, ANNA ETHELYND, D.S.B., 1819 E. 14th Ave., Denver. Teacher.
- RITCHIE, FRANK G. AND THE REV. ALICE R., D.S.D., 1010 Hartford Bldg., 8 S. Dearborn St., Chicago, Ill.
- SANFORD, MRS. JUDITH DENT, 1201 E. 16th Ave., Denver. Teacher and Practitioner.
- SHINN, MRS. MINNIE A., D.S.B., Green River, Utah.
- SMITH, MRS. LUTIE L., D.S.B., 1647 Clarkson St., Denver. Practitioner.
- SMITH, MRS. RUTH B., D.S.B., Secretary Colorado College of Divine Science.
- STARK, MRS. MARTHA J., D.S.D., 1434 Corona St., Denver. Teacher and Practitioner.
- TEFFT, MRS. A. L., D.S.B., 1255 Pennsylvania St., Denver. Practitioner.
- WALSH, MRS. LOUISE K., D.S.B., 1526 High St., Denver. Practitioner.
- WEISS, MISS LELA, D.S.B., 1327 Fillmore St., Denver. Practitioner.
- WOOTEN, MRS. LYDIA J., D.S.B., 117 E. 36th St., Los Angeles, Calif. Practitioner.

OUR MAGAZINES

DAILY STUDIES IN DIVINE SCIENCE, MONTHLY—Price: \$1.50 per year.

THE DIVINE SCIENCE WEEKLY—Price: \$2.00 per year.

SUNDAY SCHOOL STUDIES IN DIVINE SCIENCE, Primary, Junior, Intermediate and Senior Departments. Each Department, 75 cents per year.

BOOKS BY FANNIE B. JAMES

TRUTH AND HEALTH—The College Text-Book. Cloth binding, \$2.50; flexible binding, pocket edition, \$6.00.

SELECTED BIBLE READINGS—Price: Paper, 90 cents; cloth, \$1.50.

MORNING GLORIES—Price: Paper, 50 cents.

WORDS SUGGESTING HOW TO HEAL—Price: Paper, 40 cents; cloth, 75 cents.

THE REDEEMED BODY AND COMMUNION SERVICE—Price: Paper, 35 cents.

THE GREATEST OF ALL IS LOVE—Price: Paper, 40 cents.

A SERIES OF THREE SERMONS—Subjects: This is My Body, The Christ Healing, The Christ Baptism. Price for each sermon, 5 cents.

TRUTH BOOKS BY DIVINE SCIENCE LEADERS

STUDIES IN DIVINE SCIENCE—By Mrs. C. L. Baum. Price \$1.00

INDIVIDUAL RESPONSIBILITY—By Mrs. C. L. Baum. Price, \$1.00

BASIC STATEMENTS—By Mrs. M. E. Cramer. Price, \$1.00.

MENTAL AND SPIRITUAL HELPS TO FREEDOM—By Mrs. C. L. Baum. Price, 25 cents.

DIVINE SCIENCE AND HEALING—By M. E. Cramer. Price: Cloth, \$2.50; Leather, \$6.00.

HINTS TO BIBLE STUDY—By Agnes M. Lawson. Price, \$1.50.

THE DIVINE SCIENCE BIBLE TEXT-BOOK—By A. B. Fay, D. S.D. Price: Cloth, \$5.00; Leather, \$10.00.

ASTOR LECTURES—By W. John Murray. Price: Cloth, \$2.00.

NEW THOUGHTS ON OLD DOCTRINES—By W. John Murray. Price, \$1.00.

BASIC TRUTHS—A series of sermons on Omnipresence, Omnipotence and Omniscience, by Nona L. Brooks. Price, 40 cents.

DOMINION OVER ENVIRONMENT—By Ruth Tobin. Two for 15 cents.

DEMONSTRATING UNITY, OR THE LOVE PRINCIPLE—By Alice R. Ritchie. 15 cents each.

A LITTLE BOOK OF AFFIRMATIONS—By K. M. Bullen. Price, 30 cents.

TRUTH PRAYERS FOR LITTLE FOLKS—Price, 25 cents.

PURITY—By Agnes M. Lawson. Price, 50 cents.

RESPONSIVE COMMUNION SERVICE—By Josephine Preston. Price, 25 cents.

THE PERFECT BODY—By Marie Maynard Patch. Price, 35 cents.

THE GREAT REALITIES—By Rev. Ida B. Elliott and Ruby Farnam. Price, 50 cents.

STUDENT GROUPS

ALTON, ILL.—Harry L. Paul, Practitioner, 401 Henry St.

BROOKLYN, N. Y.—The Divine Science Efficiency Club. Mrs. W. F. Clark, Speaker, Hotel Bossert.

DETROIT, MICH.—Leader, Alice V. Davis, 48 Ferry Ave. West.

GRAND JUNCTION, COLO.—Leader, Mrs. Emma Chester, 220 N. Eleventh St.

THE HAGUE, HOLLAND.—Leader, Miss M. Rollandet, Archimedes St., 87.

KALAMAZOO, MICH.—Leader, John A. B. Hargrave, 523 South Burdick St.

NEW YORK CITY.—Leader, Mrs. Rosalie M. Beatty, Ph.D., 164 22d St.

NYMEGEN, HOLLAND.—Miss Y. van der Chys, Heyden Ryck St., 15.

PUEBLO, COLO.—Leader, Mrs. J. Will Johnson, 701 W. Eighteenth St.

RENO, NEV.—Leader, Mrs. Martha Krueger, 212 E. 6th St.

SACRAMENTO, CALIF.—Leader, Jeannette Laurence, 918 Mission Way.

SILVER CREEK, N. Y.—Leader, Mrs. C. A. Lanphere, 1 Tew St.

TOPEKA, KANS.—Leader, Mrs. W. H. Davis, 903 Western Ave.

WASHINGTON, D. C.—Leader, Mrs. R. J. Field, 1765 Euclid St.

WASHINGTON, D. C.—Leader, Ada Rainey, The Altamont, 1901 Wyoming Ave.

CHURCHES, COLLEGES AND CENTERS

BELLEVIEW, ILL.—FIRST SOCIETY OF PRACTICAL CHRISTIANITY OR DIVINE SCIENCE, Miss Emma Stolberg, leader.

BOSTON, MASS.—SCHOOL OF DIVINE SCIENCE, 126 Massachusetts Ave., Mary Thayer, leader.

CHICAGO, ILL.—ILLINOIS COLLEGE OF DIVINE SCIENCE AND FIRST CHURCH OF DIVINE SCIENCE, 1010 Hartford Building, 8 South Dearborn St., The Rev. Alice R. Ritchie, D.S.D., and Frank G. Ritchie, leaders.

CLEVELAND, OHIO.—TRUTH CENTER OF DIVINE SCIENCE, Room 725, Hickox Building, Mary A. Prince, leader.

DAVENPORT, IA.—SCHOOL OF DIVINE SCIENCE, McCullough Bldg., The Rev. John Doerserich, minister.

DENVER, COLO.—COLORADO COLLEGE OF DIVINE SCIENCE, Nona L. Brooks, D.S.D., President, 1819 East Fourteenth Avenue.

FIRST CHURCH OF DIVINE SCIENCE, 1819 East Fourteenth Ave., The Rev. Nona L. Brooks, minister.

LOS ANGELES, CALIF.—THE OPEN VISION SCHOOL OF TRUTH, 1721 South Union Ave., Rev. Leon and Mrs. Nettie Greenbaum, leaders.

MILWAUKEE, WIS.—FIRST DIVINE SCIENCE CHURCH, corner 18th and Monroe Sts.

NASHVILLE, TENN.—Leader, The Rev. Elizabeth M. Chester, D.S.B., 307 Commercial Club.

NEW YORK, N. Y.—FIRST DIVINE SCIENCE CHURCH, Hotel Waldorf-Astoria, Rev. W. John Murray, minister.

OAKLAND, AND PIEDMONT, CALIF.—FIRST DIVINE SCIENCE CHURCH AND CALIFORNIA COLLEGE OF DIVINE SCIENCE, 45 Jerome Ave., Piedmont, California. Rev. Ida B. Elliott, President. Reading Room, 407 Central Bank Bldg., Oakland, California.

OKLAHOMA CITY, OKLA.—FIRST DIVINE SCIENCE CHURCH, 1313 N. Hudson St., The Rev. Ethelyn King Reese, minister.

PHILADELPHIA, PA.—CHAPEL OF TRUTH, DIVINE SCIENCE, 1507 Walnut St., Mary L. Butterworth, leader.

PORTLAND, ORE.—FIRST DIVINE SCIENCE CHURCH, Tilford Bldg., Tenth and Morrison Sts., Rev. T. M. Minard, minister.

SAN DIEGO, CALIF.—THE HOUSE OF BLESSING, 2109 Second St., Myra Frenyear Wiseman, founder and minister.

SEATTLE, WASH.—SEATTLE COLLEGE OF DIVINE SCIENCE, Mrs. Mary Jennings, Chickering Bldg.

SPOKANE, WASH.—THE CHURCH OF THE TRUTH, corner Jefferson St. and Sixth Ave., Rev. A. C. Grier, minister.

ST. LOUIS MO.—THE MISSOURI COLLEGE AND CHURCH OF DIVINE SCIENCE, 3617-19 Wyoming St., Rev. H. H. Schroeder, president.

ST. LOUIS, MO.—NORTH SIDE SOCIETY OF PRACTICAL CHRISTIANITY OR DIVINE SCIENCE, 4300-6 Gano Ave., Cor. Carter Ave., Rev. Chas. Schlag, minister.

ST. LOUIS, MO.—SECOND CHURCH OF DIVINE SCIENCE, (Unity Center), Cabanne Branch Library, Union and Cabanne Avenues, Paula Verdu, leader.

TACOMA, WASH.—402 N. I St., Rev. H. Victor Morgan, minister.

TOPEKA, KANS.—THE TOPEKA TRUTH READING ROOM, 111 West 6th Ave.

WASHINGTON, D. C.—NATIONAL SCIENCE OF TRUTH ASSOCIATION, 1814 N Street, N. W.